

Excerpts of "the source of enlightenment" translation history

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ABSTRACT

The article provided information on the content and translation into Uzbek of the treatise "Aqeedah" by the Hanafi scholar Abu Ja'far Tahawi, who worked in Egypt in the IX-X centuries and is known for his works on hadith, aqeedah (creed), and the Qur'an. It was not the first attempt by modern scholars to translate work "al-Aqeedatu-t-Tahawiyyah" into Uzbek, which was famous not only in the Hanafi school but also in other parts of the Ahl al-Sunnah, and they tried to prove that based on "al- Aqeedau-t-Tahawiyyan" manuscripts and treatise. The article discussed the issue of attempts to translate the manuscript into Uzbek through the codicological analysis of copies of the manuscript stored in different countries' libraries.

**Key words:** Aqida, Ahlu-s-sunna wa-l-jamaa, Tahawi, Manuscript, Hanafiya

INTRODUCTION

At a time of changes globally, various racial, national, and religious conflicts and disagreements, an in-depth study of the fundamentals of religion, especially in Islamic studies, required a new look at research in this area. Knowledge of the Islamic faith, such as the "Aqeedah" and the "usulu-d-din," were essential sources that complemented the religious view and the ancestors' spiritual heritage. This direction is formed based on the vast heritage of many thinkers who have carried out scientific work in this field. The work of Abu Ja'far Ahmad ibn Muhammad Tahawi (239 / 853-321 / 933), which had been taught as a textbook in world-renowned religious schools for centuries, was one of the above sources. This work, which provided information about the Hanafi faith's views, was an essential faith source in Uzbekistan and religious schools in neighboring countries (CIS). "Kitabu-t-tawhid" by Abu Mansur Moturidi (256 / 870-332 / 944) (Abu Mansur Moturidi, 2001; Aminov HA, Palvanov UB, 2020: 452-458), by the Samanid emir Ismail ibn Ahmad (284 / 897-294 / 907) Hakim Samarkandi's (v. 341/953) works, such as "Savodu-l-A'zam" (Akilov S., 2020), are also devoted to "usulu-d-din." There is no doubt that in the age of globalization, the need to define faith-based concepts on sources has arisen, and the above works on belief serve as an essential ideological weapon.

MATERIALS AND METHODS

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Tahawi's "Bayanu-s-sunna wa-l-jamaa" (also known as the "Ahl al-Sunnah wa'l-Jama'ah wa-l-jamai aqeedah" or "Usulu-d-din Risala") was the first example of the Muslim faith. Interestingly, if there was no other reason, it only chronicled the events from the 4th century of Islam, when dialectics began to be used to create the system of beliefs. The popularity of Tahawi was determined by the fact that he was a great jurist of Hanafi origin in Egypt. Many of his books were devoted to Muslim fiqh (jurisprudence).

The creed expression can be observed with a contradiction between the descriptions given by Tahawi, Sanusi, Fadali, and even Ghazali. Due to the development of the science of scholastic theology and its influence, they emphasized the description of God's attributes. As a representative of his time and a well-known jurist, Tahawi focused more on samiyat (narrative evidence) (Earl Elder, 1933: 131-143).

Abu Ja'far al-Tahawi's "Bayanu-s-sunnati wa-l-jamaa" (Brockelmann Carl., 1937: 294; Fuat Sezgin., 1967: 441-442) was called "Al-Aqidatu-t-Tahawiyya" (Tahawi's creed) had been studied and translated more into various languages than the rest of the author's books.

## RESULTS

Tahawi's "Aqeedah" was written in Arabic. As for the date of its writing, it could be said that the period of the author's transition from the Shafi'i school to the Hanafi school, that was, after 261/875. At the beginning of the work, the author stated that he tried to explain the Ahl al-Sunnah's beliefs with Abu Hanifa, Abu Yusuf, and Imam Muhammad (Tahawi, Abu Ja'far, 1995). The volume of the work was brief and was one of the pamphlets on the creed. It was a source of deep meaning. The author was Imam Abu Hanifa Nu'man Ibn Thabit Kufi, one of the first of the four Sunni sects, who met the young companions and narrated them. He saw two of his followers, Abu Yusuf and Muhammad Shaybani, and the "Ahl al-Sunnah wa-l" community.

If the sentences in the text were conditionally divided into topics, they were first-person, plural, based on instructions given in a particular pattern – نقول (we are saying), نؤمن (we are believing), نسمى (we are not telling), as well as in the negative form of this vazn (rhythm) نخالف (we are not arguing), نكفر (we are not disbelieving), نرى (we are not following) started with such words. Besides, some of the points were given with a words الايمان (faith), القبر (grave), الجنة (paradise), النار (hell).

In his work, the author used Surah Shura, verse 11, Surat al-Muddaththir, verses 25-26, Surat al-Qiyamah, verses 22-23, Surat an-Najm, verse 11, Surat al-Anbiya, verse 23, Surat al-Furqan, Verse 2, Surat al-Ahzab, verse 38, Surat an-Nisa ', verse 48, Surat al-Baqara, verse 286, Surat al-Imran, verse 19, and Surat al-Ma'ida, verse 3 as evidence to substantiate his views. The sequence of textual topics in work was analyzed after the author's introductory remarks, and information was given about the oneness (tawhid) of Allah in divinity, rububiyat, and name and attributes. It was then revealed that Muhammad was the last Prophet and that subsequent embassy claims were false. Throughout his thoughts, the author described his religious views on the Qur'an. It also applied to purify sentences from defective attributes that could be applied to Allah. Throughout the work, he proved that believers would see Allah on the Day of Judgment, and confirmed these words with verses from the Qur'an, stated that the authentic hadiths narrated from the Prophet must be believed without any interpretation.

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The author then said again about Allah's names and attributes, identifying a way to confirm them and distinguish the belief differences without acknowledging that they do not belong to God. The work mentioned the belief in the events of "Miraj" and "Isra." The short lines also focused on Hawzi Kawsar and intercession and said that they should be believed. The author began the most challenging question of destiny with the covenant that God received from the first man, Adam ("misaq"), and among them was the need to believe in the "Lawhu-l-mahfuz" (protected tablet) and the "pen" that he wrote on it. In shorter lines, he emphasized that the "Arsh" (throne) and the "Kursiy" were right. He then affirmed that Ibrahim was a friend of Allah (Khalilullah) and spoke to Moses (Kalimullah) and taught them to believe in the books and pages revealed to the angels and prophets.

The work then mentioned the "people of the qibla" (those who pray according to the qibla) are Muslims. They should not be accused of disbelief, even if they commit sins without violating certain conditions. One of the most critical issues in the creed, namely the requirements and pillars of faith, and discussions on this topic were described. In his work, the Muslim community's necessary relationship and their leaders (chiefs) were described in a concise and comprehensive sense.

In his book "Aqeedah," the author explained the issues related to the life of the barzakh (grave) and its subsequent resurrection, the demonstration of deeds, the calculation, the teaching of the "noma" to the servant, the reward, the torment, the sirat (bridge), the criteria (scales). Throughout his work, Tahawi sheds light on the Prophet Muhammad's belief in the Prophet's Companions from the point of view of "ahlu-s-sunna wa-l-jamaa." It then provided information on how to treat saints and fortune-tellers, as well as some of the great signs of doomsday. The author summarized the work in general. He emphasized that the true religion is Islam. Those who opposed this creed, those who followed lust and crooked paths, had been declared Islam's purity and rightness.

In general, the work was in line with the views expressed by Abu Hanifa and his two disciples and other imams of the "Ahl al-Sunnah wa-l-Jama'ah" (Malik ibn Anas, Muhammad ibn Idris Shafi'i and Ahmad ibn Hanbal) on faith. There were objections to those who followed them and those who followed one another's sect but did not the opposite in their creed. However, this did not mean that this book contains all the beliefs of "ahlu-s-sunna wa-l-jamaa." Besides, the work not limited to mentioning issues related to the 'aqeedah, but also covered topics such as "mash," "hajj," and "jihad," which were popular in fiqh (jurisprudence). The author's intention to add jurisprudential themes to work on the "aqeedah" might be because there were apparent differences in these issues between the representatives of the various sects who considered themselves to be from the Ummah of the Prophet Muhammad.

Since Abu Ja'far al-Tahawi is one of the "muhaddithin" and "mufassir" scholars, in this doctrinal work, he tried to apply the fundamental religious issues, such as the nature and attributes of Allah, the angels, the revealed books, the prophets, and the expressions from the Qur'an and hadiths. However, when we talk about the names of Allah, we usually use the words "Ahl al-Sunnah wa al-Jama'ah" in the Qur'an (Surat al-Hadid, 3). instead of words, he used the expressions "qadym" (ancient) and "da'ym" (always) used by the mutakallims with explanatory sentences. One of the shortcomings of this work was not written systematically and was not divided into topics and chapters. In some places, the recurrence of specific topics was noticeable,

but this might be because the author had re-focused on these issues and feels the need to re-emphasize them.

Also, one of the main emphasis points on this work was the commentary on faith. It was clear from it that Abu Ja'far followed the Tahawi Hanafi's school path and made a verbal confession to the conditions of faith, and introduced affirmation in the heart. In the explanation of Iman, other members of the "Ahl al-Sunnah wa'l-Jama'ah," the Maliki's, the Shafi'is, and the Hanbali's, also added the third pillar, that was the achievement. This is why some scholars had criticized Tahawi for following the views of the Murjiyyah for his views on the matter of faith (Abdur-Rahman ibn Nasir ibn Barrakh, 2008; Dr. Salih ibn Abdulaziz ibn Muhammad ibn Ibrahim Al-Shaykh, 2011). In the commentaries on al-Tahawi's Aqeedah, one could see the debate between the "Ahl al-Sunnah wa'l-Jama'ah" about faith.

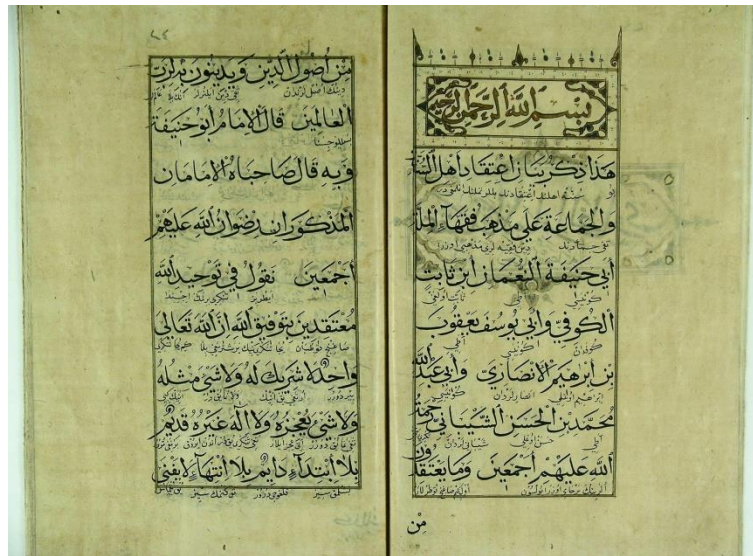
The text of Tahawi's "Aqeedah" and many manuscripts of his commentaries was available in various libraries around the world. While manuscripts of the Aqeedah were kept mainly in the libraries of the Muslim world, the Arab Republic of Egypt (al-Azhar), the Kingdom of Saudi Arabia (King's Library of Saudi Arabia), and the Republic of Turkey (Sulaymaniyah and Boyazid), the commentaries on the work The countries mentioned are probably Ireland in the west (Dublin - "Chester Bitti"), Germany (Frankfurt - "Goethe"), the United States (Princeton University in New Jersey), Spain (Madrid - Escorial Monastery), Russia (St. Petersburg. Institute of Oriental Manuscripts). Not only representatives of the "Ahl al-Sunnah wa'l-Jama'ah" and scholars of the Moturidi and Ash'ari schools, but also members of other sects and groups sought to study comment on Abu Ja'far al-Tahawi's "Aqeedah." In addition to the famous poetic commentaries written on it, many commentaries were written by the first Hanafi scholars and modern scholars. They considered them to be representatives of the Ahl al-Hadith.

Tahawi's "Aqeedah" had been translated into many languages (Turkish, Urdu, Uzbek, Russian, English, etc.). This indicated that the pamphlet had received a great deal of attention in countries where these languages were official and most interlocutors. Islamic educational institutions in the Republic of Uzbekistan and the Commonwealth of Independent States were no exception. Since the ruling sect in the Mawarounnahr region was Hanafi from the earliest times, the work attributed to Abu Hanifa (al-Fiqhu-l-Akbar) in the religious madrasas there, as well as the representatives of the Moturidi school (Aqeedu-n-Nasafiya, Badu-l-amali) and continues to this day within the borders of the country. However, an essential aspect of Tahawi's "Aqeedah" was taught in Uzbekistan (formerly Movarounnahr). Looking at the results of the research, the following conclusions could be drawn. The commentaries on "Al-Aqeedatu-t-Tahawiyyah" by the scholars of Transoxiana showed that Hibatullah ibn Ahmad ibn Mualla ibn Mahmud Shujaidin of Taraz (now a city in the Jambul region of the Republic of Kazakhstan) was a Turk of Hanafi Tarazi (671 / 1272-733 / 1333). The manuscript was kept in the "Murad Mullo" section of the Suleymaniye Library in Istanbul, Turkey, with inventory number 1394, according to the "Sharhu-l-aqidati-t-Tahoviya." This copy consisted of 149 pages. This commentary was written in 1070/1660. Another copy of the commentary was kept in the Harrit section of the Princeton University Library in New Jersey, USA, with inventory number 1543 (Qurashi, Abdulkadir, 2005: 566-567; Absattar Hadji Derbisali., 2012: 9-10; Haji Khalifa., 1941: 1143; Ali ibn Muhammad ibn Abi-l-izz Hanafi Damascus., 1990: 47).

Besides, commentaries on Tahawi's Aqeedah" (published in Kazan in 1894), which were kept in lithographs under the inventory numbers L-7153 and L-13149 at the Abu Rayhan Beruni

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Institute of Oriental Studies, were registered at the Institute of Oriental Manuscripts in St. Petersburg, Russia, under inventory number 3467 could be seen copied from the manuscript. This manuscript is a work written by Sirojiddin Umar ibn Ishaq Hindi Ghaznavi Hanafi (704 / 1305-773 / 1372) under the title "Sharhi aqeedati ahli-s-sunnat wa-l-jamaa li-t-Tahawi" (Umar ibn Ishaq Hindi, 3467). Also, Sayyid Mahmudkhan (Altynkhan Tora) Tarazi (1895-1991) was one of the first to write Tahawi's Aqeedah (1955-1991) "an-Nazmu-l-havi li aqeedati-l-imam-t-Tahawi") wrote a manzuman (poetic) commentary (Mahmud ibn Sayyid Nazir Tarazi., 1955). However, the Uzbek translation of Tahawi's "Aqeedah," which was taught with great interest in religious schools in the Commonwealth and the Republic of Uzbekistan, was not available early 1990s.



As a result, in 1992, Tahawi translated the work "Aqeedah" with the Uzbek scholar Sheikh Abdulaziz Mansur's commentary in 1992 and the Saudi Sheikh Abdulaziz ibn Abdullah ibn Boz (Aqeed, 1992). This translation was republished for the second time without commentary in collecting pamphlets "Aqeed texts," which contained a translation of the text of 4 beliefs in 2006 (Aqeed mantras, 2006). At the same time, the Uzbek Islamic scholar, Sheikh Muhammad Sadiq Muhammad Yusuf (1952-2015), translated a summary of the commentary on the work "Aqeedah" by Abu al-Izz Hanafi, made by Anwar Badahshani "Talhisu sharhi-l-aqidati-t-Tahaviya" (Muhammad Anwar Badakhshani., 2014).

## DISCUSSION

It should be noted that the results of the research showed that this was not the first attempt to translate Tahawi's "Aqeedah" into Uzbek by Sheikh Abdulaziz Mansur. In other words, it turned out that the translation of Tahawi's "Aqeedah" into Uzbek, or rather Chigatay (Old Uzbek), was done in the 15th century. This conclusion was the study of the manuscript of Tahawi's "Aqeedah," which was kept in the "Hagia Sophia" section of the Sulaymaniyah Library of the Republic of Turkey. Examination of the manuscript revealed the following.

The 3<sup>rd</sup> work in the manuscript collection with inventory number № 02792 in the "Hagia Sophia" section of the Suleymaniye Library (Turkey). The author of the work was Abu Ja'far

Tahawi. The title of the manuscript is called "Aqeedatu-l-imam-t-Tahoviya." The work was in Arabic and was written in the letter "suls." The number of lines was 9. The ink color was black. Black stripes bordered the text with a gold title inside, and the title of the work was gilded and decorated in the form of a floral and embossed rectangle. The work occupied 22 to 46 (24) pages in the complex. The size of one sheet was 18.5x8.5 cm, and oriental paper was used. The cover of the complex was 25x14 cm, which was light brown and served as a bookmark.

The text of the work was translated into the old Uzbek language (Chigatoy) between the sentences based on the lines' Arabic letters. The name of the calligrapher who copied the copy was unknown. Going from page to page was marked with a race. The date of the work's addition to the collection was unknown. However, it was stated that it came to the library with a foundation from the Ottoman Sultan Mahmud I (15<sup>th</sup> century) (Abu Ja'far Tahawi, 02792). Depending on the type of manuscript and the paper's quality, the copy dated back to about 15-16 centuries. The work started with sentences *بسم الله الرحمن الرحيم. هذا ذكر بيان اعتقاد أهل السنة والجماعة على مذهب فقهاء الملة.* (In the name of God, Most Gracious, and Most Merciful. This treatise described the creed of the "Ahl al-Sunnah wa'l-Jama'ah," which is believed by the scholars of the sect), ended with a sentences *و غيرهم من الذين خالفوا السنة والجماعة، و اتبعوا الضلالة، ونحن براء منهم و هم عندنا ضلال و أردياء. والله اعلم.* (Besides these, we asked him to protect us from sects such as the corrupt sects that are opposed to the sunnah and had agreed on misguidance. We have given up these sects. They are lost in our understanding and corrupt in their beliefs).

## CONCLUSION

Abu Ja'far al-Tahawi's "Aqeedah" was founded by Abu Hanifa and was an essential source in the study of "aqeedah" (creed), which was developed by his followers, such as Abu Yusuf and Muhammad ibn Shaybani. For this reason, this work had been taught for centuries as one of the primary textbooks in the prestigious educational institutions of Islam. "Aqeedah" was written after the scholar's conversion to the Hanafi school (after 261/875). In it, the scholar quoted verses from 11 suras of the Qur'an as proof of his views. The work dealt with jurisprudence issues that had risen to the level of faith, along with fundamental topics related to the creed. Islamic scholars pointed out in the play that it was consistent not only with the views expressed by Abu Hanifa and his disciples but also with other imams of the "Ahl as-Sunnah wa-l-Jama'ah" regarding faith. Aqida was distinguished by the fact that religious issues were expressed in simple and easy language. However, there were also criticisms of some of the work.

The idea that Sheikh Abdulaziz Mansur first did the translation of Tahawi's "Aqeedah" into Uzbek lost its validity when it discovered that the treatise's translation Chigatay (Old Uzbek) was done in the 15<sup>th</sup> century. The manuscript of the "Hagia Sophia" section of the Suleymaniye Library of the Republic of Turkey, inventory number 02792, contained an old Uzbek translation of Tahawi's text "Aqeedah" between sentences based on Arabic letters. These data showed that the attempt to translate Tahawi's "Aqeedah" into Old Uzbek was made in the 15<sup>th</sup> century.

## CONFLICT OF INTERESTS AND CONTRIBUTION OF AUTHORS

The authors declare the absence of obvious and potential conflicts of interest related to the publication of this article and report on the contribution of each author.

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